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## HOPE AND HAPPINESS.

In the old phrenological system, a large portion of the superior surface of the brain is assigned to an organ which is called Hope. In this there are two errors, although not of a fundamental character. The space assigned to the organ is too large and too remote from the median line, occupying nearly the region of Love, while the function which is ascribed is of rather too intellectual a character.

There is undoubtedly such an element as hope in human nature, but much of what is commonly called hope does not belong to the organ which is called by that name. The imaginative looking to the future, the scheming and ideal reveries which are indulged in by those of broad foreheads, arise from the activity of the intellect, rather than from any affective organ. There is also a species of hope which arises from the strength of the impulses, and energy of the desires; every strong desire or impulse, creating a disposition to hope for the accomplishment of its purposes.

The true function of the coronal organ called Hope, is not merely to form pleasing anticipations, but to produce a happy and a pleasant mood of mind, which may enable us to enjoy all that is good, either in the future or in the present. If the development of Hope be associated with large intellectual organs, especially with a broad forehead, the effect will be to produce a constant indulgence in the pleasures of the imagination, and pleasing of pictures of future life. But if the intellectual, imaginative and foreseeing organs are defective, the organ of Hope shows itself chiefly, not in brilliant anticipations, but in a calm, cheerful and happy spirit, which renders the present agreeable without reference to future anticipations. In fact, the organ of Hope should be regarded, not as the organ of anticipation, but as the organ of contented serenity and happiness.

The common conception that the organ of Hope leads to bold and hazardous adventures, or gives a predisposition to gambling and

reckless adventure, is highly erroneous. If this were the case, the organ would not be entitled to its high position in the moral region. But far from favoring the gambling propensity, it produces a degree of serenity and moral elevation, which would be entirely adverse to gaming. Indeed, the word hope is scarcely an appropriate name for the function of the organ. The word happiness is perhaps nearer its true character.

In looking over the brain, we find that every function or tendency culminates to its highest development at a particular locality; for example, in reference to happiness, we find that while the inferior half of the brain contains many organs which originate positive misery, its superior and anterior portions are the sources of emotions and faculties which all promote our happiness, the mental action being more and more pleasant as we approach the upper surface of the brain, and culminating to the highest degree of pleasure or ecstasy in the region which we recognize as Hope.

The character of this organ may be described by reference to those in whom it predominates. With a large organ of Hope, the mind is in a more active and buoyant condition; we are slow to recognize unpleasant and depressing influences, and consequently our thoughts are pleasant. Whatever evils may exist in society make but little impression upon our minds, because if we even distinctly recognize their existence, we recognize also the laws and principles of nature, which ensure their ultimate removal. With a predominant organ of Hope, we do not recognize anything in nature as essentially or permanently evil, nor can we believe that a future life in the spirit world will present much of anything horrible or truly miserable. In short, a predominant organ of Hope leads to Universalism in religion, and to Optimism in philosophy, as well as to many other peculiar views and courses of action.

The proper understanding, therefore, of the organ of Hope requires that we should contemplate its existence in each of its several spheres of manifestation, viz:

1. Hope as an organ of **PHILOSOPHY AND SCIENCE.**
2. Hope as an organ of **RELIGION.**
3. Hope as an organ of **VIRTUE OR MORAL EXCELLENCE.**
4. Hope as an organ of **HAPPINESS.**
5. Hope as an organ appertaining to **PHYSIOLOGY.**
6. Hope as an organ affecting **GOVERNMENT, SOCIETY AND EDUCATION.**
7. Hope as an organ of **ETERNAL PROGRESSION.**

1. As an organ of **PHILOSOPHY AND SCIENCE**, I might quote the sentiment of Herschel, that the true philosopher should be ready to believe all things not improbable, and to hope all things not impossible. If the world be in reality full of the works of Divine Benevolence, and if all nature be full of an intense upsoaring vitality, the manifestation of which demonstrates the law of pro-



gress, no one is capable of comprehending the divine plan and interpreting in the right spirit the phenomena of life, of nature, and of history, who has not in himself the faculty or emotion which enables and induces him to recognize readily and with pleasure the evidences of that divine benignity, and the ever new and varied forms in which it is presented to us in the progress of the race. The stern and gloomy spirit, devoid of Hope, is not in harmony with a world of sunshine and growth. Philosophy and Science, cultivated in such a spirit, are incapable of rising above a dead and ice-bound materialism. The antagonist of Hope, the animal organs of the base of the brain, are therefore continually at war with the progress of elevated philosophy. They may tolerate the cultivation of the physical sciences, but they detest all knowledge which is beyond or above direct demonstration to the senses.

Hope assists us in recognizing the possibility that, among the laws of nature and the properties of matter we may find the means of improving our mechanic arts, attaining results which machinery has not heretofore attained, bringing new agents into the service of man, diminishing the necessity for labor, and increasing our success in resisting disease, poverty, and all the evils of society.

With such a feeling, eagerly desiring and prepared to receive or recognize such improvements, the intellect becomes vigilant in seeking them and ready to recognize every hint which may assist in attaining such results. But when the opposite feeling prevails, there is no presentiment that great and beneficial improvements are possible, no willingness to perceive their truth when demonstrated, and no capacity to gather up the illustrative facts and hints by which nature invites us to farther research. Thus it is that the organ of Hope becomes a constant stimulus to the cultivation of elevated philosophy and to the progressive enlargement of the boundaries of science.

In the absence of Hope we may have science more exact than comprehensive—and philosophy so deficient in comprehensiveness as to be essentially false—systems of philosophy, which take no cognizance of the highest faculties of human nature, and systems of morals based upon the idea that all men are intensely and purely selfish, or upon the still greater delusion that moral science or moral principles should contemplate merely inflexible laws or rules of action without any regard whatever to human happiness.

All of these lamentable errors have heretofore prevailed in the world with an extensive and pernicious influence, and all of them are in active operation at the present time. They must continue to be influential for evil until a vast amount of enlightenment has been diffused, or until in the progress of the world and the moral elevation of the race, the animal organs become less active and cease to pervert the operations of the reflective intellect.

At the present time, science (and especially anthropological science) lacks comprehensiveness. Anthropology is indeed so deficient in comprehensiveness as to be full of glaring errors. There is no generally esteemed system of philosophy which takes cognizance of the highest powers of the human mind and body, or pretends to explain the clairvoyant and other forms of intuitive power—the spiritual faculty and other powers that transcend the limits of daily and familiar experience.

The speculation that all men are purely selfish, although it may not be the doctrine of the majority of philosophers, has a vast deal of practical influence among men of political and business pursuits, who often cultivate the selfish and gloomy passions until they lose the pure, elevated sentiments of their early life, and by learning to regard every man as essentially selfish, become essentially selfish themselves.

The same stern and gloomy spirit operating upon moral philosophy, destroying the warm feeling of benevolence, teaches us to regard morals as a matter of stoical or puritanical rules, instead of being the science of human happiness. Hence, at the present time, our political and religious fanatics—our ultra-conscientious men, who, having convinced themselves that the great duty of the moralist is not to render mankind as happy as possible, but to establish a set of cast-iron rules, are determined as the very desperadoes of duty, who love to exclaim, "*Fiat justitia ruat cælum*," (Let justice be done though the heavens fall)—are determined to maintain every jot and tittle of their principle or rule of action, although it should result in the destruction of that human happiness for which alone moral rules exist. They forget in their zeal that a principle which in its aggregate operation is destructive to the welfare of society, is not a moral principle at all, but merely a subordinate rule of action which may be in some cases clearly opposed to the highest moral law.

To illustrate my meaning—a moral desperado, adopting temperance as his favorite virtue, becomes convinced that every act tending to intemperance is absolutely, totally and universally sinful or wrong. To partake of light wine, cider, or beer, he considers essentially wrong, and therefore he attaches to such an act almost as great a degree of odium as to crimes against property or life. The glass of wine may be entirely harmless or even beneficial to the person who drinks it, and may have no objectionable effect upon him, but the moral desperado has no disposition to judge of an act by its good or bad results. He considers the act as either right or wrong, according to this iron rule—if right, no combination of circumstances can make it wrong, and if contrary to his rule of action, he would rather sacrifice the welfare of a nation than permit the violation of a rule which he elevates to the dignity of a moral principle. He forgets that moral rules are only generalizations from experience and rea-

son, to teach us what course of action is really and permanently conducive to the general welfare of our fellow-beings, and that when any moral rule of action produces a preponderance of evil, we are either mistaken in the rule or mistaken in its application.

On the other hand, a fanatical advocate of liberty of individual action lays it down as an inflexible rule that the sovereignty of the individual shall never be violated, and that government has *no right* to interfere with the consumption of alcohol. Hence he is almost ready to rise in arms to prevent government from violating individual rights, by arresting the liquor traffic. To enforce his ideas of liberty, he would sustain a traffic which destroys thousands of lives and millions of property.

The stern spirit to which I have alluded, as the source of this conscientious and puritanical bigotry, does not originate exclusively in the gloomy and desperate region of the brain, but is also largely derived from the region of combativeness, which expressly tends to produce stern, stubborn, unpitying rules of action, instead of the mild and genial principles suggested by true benevolence.

The antagonists of the combative and desperate organs—the benevolent, hopeful and social sentiments, teach us to love our fellow-beings and to pursue their welfare under all circumstances and in every variety of modes, not discarding either moral principles or moral rules, for they point out the best means of attaining the object, but adopting principles of a comprehensive character which are universally true, and varying our modes of procedure with infinite tact and delicacy, as varying circumstances may require, attaching to every act an importance proportioned merely to its bearing on human welfare.

We have an example of the same error in the practice of medicine; the influence of the animal organs of the combative and desperate region, in perverting benevolent principles into absurd and inflexible rules. Evils of an incalculable amount have been inflicted on mankind by the indiscriminate administration of powerful drugs, producing in many cases poisonous, rather than sanative effects. To counteract these evils, a large number of practitioners in America have adopted a reform, which proposes to dispense with poisonous practice. The most judicious reformers simply adopt the rule of rejecting every method of treatment which produces inferior and unsatisfactory results, rejecting positively remedies which cannot be safely used, and rejecting in every case, remedies and measures which do not produce the best attainable results. These are the principles of the party known as Eclectics. Others, however, not properly appreciating general principles, but adopting instead, inflexible rules, decide that it is morally wrong to administer remedies called poisons—forgetting that the administration of medicine is right or wrong only as it produces good or evil effects. All medicines if used to excess become poisonous or destructive, and a rejection of

All substances capable of producing poisonous effects would be a rejection of all medicines. A blind assault upon valuable medicines, for which no substitutes have been provided, manifests the same animal impulse which pulls down churches and convents, because the buildings have been used for corrupt or superstitious purposes. The moral sentiments never prompt to any such indiscriminate warfare, and as the world becomes better and wiser, all the medicinal agencies in nature will be rendered tributary to man.

I need not farther multiply examples, every one can find in his his own experience examples of individuals who endeavor with dogmatic violence to enforce an arbitrary code of duty, entirely regardless of the good or evil that results. The inferior organs cannot rise above the conception of arbitrary rules, to the conception of benevolent principles of action. This subject is but partially developed—I must pass to the consideration of

2. **HOPE**, as an organ of **RELIGION**.—The stern and gloomy spirit, which perverts and contracts Science and Philosophy, is still more efficient in perverting Religion; for Hope is one of the highest religious organs, and when its antagonist rules the character, Religion assumes a Satanic form.

The antagonist of Hope is Desperation, an organ which looks upon everything as evil—upon nature, man and God, as combined against us—which renders life an unceasing struggle against enemies, difficulties and dangers, and which, disabling us from the perception of anything good or pleasing, leaves us either overwhelmed by difficulties and despair, or struggling with convulsive energy against overwhelming obstacles. The character produced is expressed by our familiar words **DESPERADO** and **WRETCH**. As Hope is the organ of the highest happiness, calmness and serenity; Desperation is the organ of the lowest and most intense forms of misery, ever restless, fierce and forced on by Satanic passion to unscrupulous crime.

The influence of this gloomy passion upon Religion is such as almost to reverse its proper character. Instead of beholding in nature a system of progressive divine benevolence, it recognizes human life as a period of painful toil, transacted beneath the horrible shadow of ever-impending death. Instead of recognizing death as a natural step of transition to a higher spiritual life, it looks upon death as the sum of all evils, and the grave as the concentration of all horrors. Instead of regarding the future spiritual life as better than the present material existence; it sees in the spirit land a realm of cloudy horrors, where miserable souls, if they exist at all, wander about amid chaos and darkness harassed by legions of demons, and exposed to the crushing thunderbolts of an angry and malignant Deity.

The God suggested by the organ of Hope is a being whose love extends through the universe like the rays of the sun. The God

suggested by Desperation is a powerful but malignant being who takes a delight in creating man for endless misery—who creates him expressly with a view to vicious conduct during his uncultivated ignorance, and who makes the errors of his own creature, which were brought about by himself, a pretext for inflicting unlimited misery.

Whether the God of Desperation or the God of Hope most resembles the God of the Universe, may be determined by the question, whether the religious or the criminal organs are best adapted to teach us the nature of the Deity? If none but the pure in heart see God—if holiness of life may elevate us to spiritual communion, the attributes of Deity must be those which are consonant with our highest, not our lowest organs.

How much of this Satanic religion the world has had, and how terribly this Devil-God of the animal organs has led the world in its past career of war, butchery, despotism and ignorance, history, alas! too fully reveals. We need not go to history. The nations that now profess religion, and pay millions to church establishments, profess to believe that God sanctions the employment of millions of men as hireling homicides, spending their lives in brutal ignorance, knowing no other end in life than to slaughter whomsoever they are commanded to kill.

The conception of the Deity as a being who governs the world by arbitrary and malignant rules, instead of benevolent principles and plans, is a conception to which the animal organs cling with tenacity. How much the popular theology is perverted by this conception, I need not discuss. The influence of an evil dogma is not confined to the opinions, but extends to the lives of those who receive it. The doctrine of the depravity of God necessarily tends to produce depravity in man. He who worships a tyrannical and malignant being cannot well escape becoming rather tyrannical and malignant himself. The great example which he keeps continually before his mind, and endeavors to imitate insensibly modifies his nature. Hence the believers in the tyranny and malignity of God necessarily become tyrannical and malignant in their own dispositions. They delight to uphold their church by the power of the bayonet, and if they are not sustained by military power they will hate and persecute in private life all who do not submit to their dictatorial absurdities. On the contrary, all whose ideas of Deity are derived from the inspiration of the moral and religious organs of which Hope is the centre, are characterized by toleration and gentleness; using moral power instead of brute force, to propagate their opinions, and deriving from their religion a continual impulse to deeds of true philanthropy.

3. **HOPE**, as an organ of **VIRTUE** or moral excellence, is the centre of the group of organs from which our highest and best impulses arise, and by its activity it sustains all the surrounding

organs in pleasant activity. Hope ever points upward and onward; and however difficult the task which duty imposes, it enables us to approach it in a pleasant and happy spirit. Hope is the organ of moral heroism—not of military adventure, but of that consecration of self to the welfare of others, which is possible only to him in whom an inexhaustible fountain of happiness exists, rendering him independent of the necessity of devoting his energies to procuring luxurious gratifications. The man whose fierce and gloomy nature keeps every selfish passion in constant activity—whose avarice, ambition and sensuality are strong, and who, void of internal resources, depends entirely upon external means, upon feasting, fine equipage, flattery and public honors for his happiness, is incapable of doing much good to his fellow-beings; his energies are mortgaged to his selfishness, and his life is useless to mankind. It were better for the world that he had never lived.

In speaking of Hope as an organ of Virtue, we may realize that the name which has been retained for it is inadequate to conveying a correct conception of its functions. Its true character is very nearly akin to universal love, a love which embraces all things, and sees God in all. With such a sentiment we can scarcely avoid being kind to all, as we see nothing to excite any unkind feelings, and if the path of duty be one of self-sacrifice, as it is commonly called, this glorious faculty converts an act of self-sacrifice into an act of luxurious pleasure. The renunciation of luxuries and external aids to enjoyment only develops more fully our internal resources, and the sacrifice of life itself is welcomed with enthusiasm.

Hope is preeminently the organ of **MARTYRDOM**. It reveals a spiritual immortality, which renders a departure from this material sphere far from sad or painful. Nay, more, in its highest excitement it produces an ecstasy or trance, in which we become unconscious of the body, and pass into an apparent or sometimes even a real death. The martyrs of religion, who have in times past gone triumphantly through the ordeal of death at the fiery stake were sustained by the high enthusiasm of Hope, and in some cases also by its ecstatic power in lifting them above the consciousness of bodily suffering.

4. That **HOPE** is preeminently the organ of **HAPPINESS**, and that by cultivating the group of organs to which it belongs, we promote our own true interests, and immediate as well as permanent enjoyment, constitutes one of the most important propositions of Neurology.

As happiness either is or should be the supreme aim of every human being, mankind are deeply interested to understand the secret of its attainment and retention. And if, as I can demonstrate, the highest degree of happiness of which the human constitution is susceptible, arises from the action of the coronal organs in the midst of which Hope is located, this fact becomes a powerful

auxiliary to the cause of good morals, and social happiness. Moreover, as Hope, Virtue, and Happiness are thus intimately associated, it becomes obvious that it is our duty to cultivate a happy temperament, as well as to do deeds of kindness. We should regard all harsh, stern, gloomy feelings as positively vicious in their tendency, and be ashamed of our discontent and melancholy, as well as of our vices. Happiness belongs to the higher organs alone, and is itself a virtue, for it is continually doing good; not only is the happy man enabled, as already explained, to be a hero in benevolence and self-sacrifice, but he is continually, without effort, pouring forth a stream of beneficence. Every human quality is inevitably contagious, and as the mirthful man propagates smiles, or the combative man quarrels throughout the community; so the happy man imparts happiness, and is an unconscious blessing wherever his influence is felt.

The Kingdom of Heaven is a state of the highest virtue or happiness, and he who by his own moral elevation reaches this kingdom and brings down its blessings abundantly to his fellow-beings, performs the noblest service in his power.

5. The organ of Hope, as an organ appertaining to physiology, exerts a very important and peculiar influence upon our bodily constitution. The region of Hope has a happy or anodyne influence upon the body as well as upon the mind; it produces a tranquil serenity, removing irritation and restlessness, substituting pleasant for unpleasant sensations. Narcotic and anodyne medicines operate upon this region of the brain, and thus by the pleasure, good nature, happiness and tranquillity which they produce, become very attractive to those who acquire the habit of using them. This region being pleasant, and exhilarating to the mind, is calculated to sustain the constitution against nervous depression, by sustaining the cerebral and mental powers, but at the same time it is antagonistic or sedative to animal life, tending to exalt the mental, at the expense of the physical, which is the general tendency of narcotic or nervous stimulants. Indeed, the specific antagonist of physiological vitality lies in the region of Hope. Desperation and Vitality lie together in the basis of the brain, locating externally an inch behind the body of the mastoid process (or two inches behind the lower extremity of the ear,) while Hope and Mortality lie upon the upper surface of the brain exterior to Religion, between Philanthropy and Love—Integrity lying behind—Sociability, Faith, and Benevolence before it.

Thus we perceive, that by the constitution of the brain, animal life and passions, with their violent, gloomy tendencies, are antagonistic to that moral and spiritual power, which, in proportion as it is developed, subdues and regulates the animal force. This spiritual power, when sufficiently excited, entirely arrests the animal force,

as we observe in trance and ecstasy, produced by religious excitement or Mesmeric processes.

These philosophical facts enable us to understand why extreme joy suddenly and pleasantly arrests the progress of life, and why the tender emotions are so subduing to the physical constitution; why mental excitement exhausts the physiological vitality, especially when the higher emotions are involved, and why the sterner passions invigorate the corporeal frame.

In these hasty sketches of the functions of the region of Hope, based upon experimental investigations of the brain, I am aware there may be much that will be somewhat strange, and not altogether clear to those who are unfamiliar with the subject, which would indeed require a long and elaborate essay for their thorough demonstration.

6. HOPE, as an organ affecting GOVERNMENT and EDUCATION, is still the same beneficent agency. The gloomy dogmas which teach that mankind are incapable of self-government, and require despots with armies assisted by the terrors of a gloomy superstition to keep them in abject servility, are dispelled by Hope, which teaches, like Thomas Jefferson, and our Declaration of Independence, a reliance upon the self-protecting, and self-elevating power of mankind. It substitutes moral for physical force, alike in government and in education, and conjures up no spectres of anarchy and ruin, to frighten us into the crushing circle of despotism. Hope suggests the possibility of every species of improvement, and delights in Utopian anticipations. The sense of future elevation and improvement, which it gives us, may be fallacious, as all other sentiments, if not guided by a discriminating judgment, but when cooperating with a vigorous and enlightened reasoning faculty, it enables us to enjoy that truthful anticipation of future improvements, from which the majority of mankind have heretofore been debarred.

7. Hope is the organ of ETERNAL PROGRESSION and elevation; not only pointing upward, but sustaining our elevation. Throughout life it subdues the animal, and elevates the spiritual nature, and finally, it perfects its terrestrial mission, by severing from the worn-out body the soaring spirit, which it has fitted for its new home, in which unclogged by terrestrial obstructions, Hope or Happiness reigns supreme, pouring back a benignant influence upon the dwellers of Earth, but still rising, in the progressive ascension of spiritual life, to serener spheres of being more remote from matter and passion, and nearer to God, to unmeasured happiness, and to the infinity of creation, and creative power.



## PRINCIPLES OF PHYSIOGNOMY.

Can Physiognomy be rendered a science of any degree of exactitude? Can the pupil be taught by scientific rules to interpret the expression of the human countenance, or must the interpretation always depend solely upon intuitive perception and empirical tact?

The system of Gall and Spurzheim has done nothing for Physiognomy. The vague and arbitrary opinions of Lavater are scarcely worthy of reference as a matter of science, being based upon no rational data. If any particular feature or form of countenance should be pronounced indicative of a certain trait of character or faculty, the assertion is a mere arbitrary *dictum*, until it has been shown how such a trait of character produces such a feature, or how they both arise from a common cause, and thus are necessarily connected together. This has not yet been done, as far as I have been informed, and consequently we have no such thing as a philosophic science of physiognomy.

These traits of character, we know, are dependent upon the organs of the brain, and if these organs can be shown to produce any special development of the cranium or face, that special development or prominence becomes indicative of the existence and activity of the organ.

Each cerebral organ, we know, has a special locality upon the cranium, at which it manifests its growth, by an external prominence, upon which fact rests the applicability of Cranioscopy (or Practical Phrenology.) Facial Physiognomy has a similar basis, as it can be shown that each cerebral organ tends to produce the development of a particular circumscribed portion of the face. How this effect is produced, by growth and by muscular motion, I shall not now attempt to explain. The mode has been partially stated in the second volume of the Journal, and will be developed in my System of Neurology.

At present, merely stating the fact that the different portions of the face, like the subdivisions of the cranium, have their special significance, let us consider the forms of the face which are most frequently met with, and the inferences to which they may prompt us.

The masculine face, as a general rule, is characterized by a fuller, broader, and bolder development of the lower portion, than the feminine; while the feminine face, as a general rule, has not only a more delicate lower half, but a fuller and more harmonious development of the upper portion, while, at the same time, its delicate play of color, arising from the circulation of the blood, indicates the cerebral activity.

This difference of the male and female faces corresponds to the difference of the masculine and feminine characters. The inferior

and anterior portion of the face, lying in the vicinity of the mouth, is expressive of that force of character which belongs to the occipital and basilar organs. Hence it should never be conspicuous in the female—for selfish animal impulses and violent force of character do not harmonize with our conception of female loveliness.

This portion of the face is remarkably projecting in animals—the great distinction between animal and human faces, being that the region of the nose and mouth in the former projects beyond all other portions, while in man, the regions above the mouth are boldly prominent. Consequently, a moderate development of the lower part of the face, and a very decided predominance of its upper portion is highly characteristic of that elevation of character, which distinguishes man from the brutes.

The old idea, that the intellectual rank of man and animals bears some proportion to the size of the facial angle (made by running a line from the mouth or nose to the ear, and another from the same origin to the forehead) has some foundation. As the lower part of the face corresponds with the basilar organs, while the upper portion corresponds to the moral and intellectual, and the forehead contains the organ of the intellect, it follows that a great projection of the lower and great recession of the upper portion of our physiognomy indicates a relative predominance of some of the inferior elements of character. This is more especially the case when the inferior portion of the face has breadth and depth as well as prominence.

The Caucasian or European race has a much greater facial angle than those savage races which approximate animals in their facial contour, as well as in their general conformation. The Africans and New Hollanders have the smallest facial angle as well as the lowest position in the scale of civilization.

The prominence of the lower part of the face, when not accompanied by any deficiency in the superior region, is not in itself objectionable, as it indicates a degree of force of character, which may be directed to good ends; but an excessive prominence, not regulated by proportional development above, and accompanied by great breadth or prominence of the lower part of the cheeks, indicates a decided predominance of the inferior and selfish traits of character.

A face in which the lower part is very boldly developed may be masculine or striking, but not of a highly amiable or refined character. The face of the sanguinary and cruel negro general, Toussaint L'Ouverture, presents the most remarkable specimen of development of the lower part of the face that I have ever seen, making a striking contrast to the face of the benevolent negro Eustace, whose whole life was devoted to disinterested benevolence. The faces of military heroes and selfish demagogues present in many instances remarkable examples of the expression of the animal organs in the lower part of the face, while those of scholars,

benevolent or patriotic statesmen and philanthropists, present a beautiful development of the upper half of the face. The face of the benevolent Henry the Fourth, of France, contrasts well with that of the selfish Louis Philippe, who was expelled by his indignant subjects. The animal force expressed in the broad lower faces of Thiers, Danton, Mirabeau, and the majority of the military heroes of France, contrasts well with the more noble and pleasing faces of Kosciusko, the patriot Gen. Foy, the eloquent Bourdaloue, the benevolent Vincent de Paul, Fenelon, Chateaubriand, La Place and others, eminent *savans* and *literati*.

The face is sometimes remarkably full and smooth, indicating a general readiness or activity of manifestation of the various organs. This is the case with infants. The general fullness of their faces corresponds to the fact that all their cerebral organs are in a state of active manifestation. The infant is unable to control or express any cerebral excitement; the action of its brain is immediately expressed in its countenance and limbs. Nor is this power of self-control acquired until the superior organs of the brain in the region of Firmness and Restraint have become decidedly predominant. As this power of self-control is thus acquired, the organs of manifestation in the face generally decline, while, owing to the force of circumstances and education, some of the organs of manifestation become remarkably prominent as others decline. Thus the face becomes angular and strongly marked by excesses and deficiencies. This we commonly observe in men of strong character whose experience of life has been of an active and exciting character. The bold, rugged and marked outlines of their faces tell at once the story of an active and exciting career.

Faces thus strongly marked are an interesting study, and we may trace upon them an interesting history. In passing along the streets, or visiting different sections of country, we may observe at once certain prevalent characteristics which show the moral influences that have been operating. In one region, for example, we shall find the faces generally full and florid, indicating active life, and a free display of the feelings, while in another region the faces will be cramped and meagre in appearance, showing a large number of organs which are not accustomed to being much displayed.

In persons of sedentary, quiet and sober habits, it is very common to find the lower part of the face diminished in development, and the cheeks concave, owing to the loss of comfortable rest. The region of relaxation and repose extends along the middle of the cheeks, in a line between the mouth and ear, and when a comfortable amount of ease and health are enjoyed, this region is usually full, but when the individual is overworked by incessant toil, and want of rest, this region of relaxation becomes depressed, producing hollowness of the cheeks. In those to whom this is

a natural conformation, inherited from an industrious energetic ancestry, the temperament is more active, and the whole character more efficient.

It is very common, also, to find depressions or furrows in the upper region of the face, on account of the inactivity of the moral organs. The difficulties and hardships of life, which develop the energies, are often unfavorable to the finer sentiments, and to the growth of Hope and Happiness. Hence a considerable number of those whom we find in humble circumstances, are marred as to the beauty of their countenances, by the deep furrows of care, gloom and misanthropy. The region of Hope, which is often thus deficient, is on each side of the middle of the nose, nearly under the middle of the eye. Exterior to this is the region of Love; a region which on the female face is generally quite full, especially in mothers. Yet Love as well as Hope is sometimes marked by the deep furrows which indicate the decline of the organ. A few days since, I examined the face of a gentleman, of distinguished intellect, the incidents of whose life, I knew, had been unfavorable to the sentiment of Love, a breach having occurred many years since between him and his wife. It was remarkable how distinctly the fact was expressed in his face, for while the intellectual, social, and energetic organs were boldly developed, the region of Love was marked by a deep depression, which distinguished it from its neighboring organs. I think I have noticed these furrows in the face at their commencement, when circumstances had for a short time, or a few years been unfavorable to particular organs.

The face, having great mobility and facility of growth or change, expresses the modification of our character with facility, while the cranium from its inflexibility never indicates upon its exterior the full extent of the changes which take place in the brain.

The effects of the cultivation of the intellect are shown by the prominent eye, when no perceptible difference in the forehead can be recognized. The social sentiments are recognized just below the eye, corresponding with the lower eyelid and margin of the socket. Ideality and Imagination are expressed a little below the outer angle of the eye, and upon the extreme upper portion of the cheek. Religion, Philanthropy, Hope and Love occupy the next range extending horizontally out from the middle of the nose, while exterior to Love and just below Ideality, between the front and side of the cheeks, is located the region of Modesty, upon which we recognize the blush of innocence.

Parallel to the lower extremity of the nose, upon a prominent ridge, we have the region of Firmness, Energy and Self-Esteem, below which we find the region of the occipital and basilar organs.

A harmonious development of all these regions produces beauty of countenance, provided they have a healthy and equable activity and circulation of blood.

As the world is at present, perfect beauty of the countenance must be rare. Many faces have a certain degree of beauty, delicacy and refinement, and many are called beautiful or pretty, which do not correspond to the true scientific standard of beauty. Very imperfect beauty, and a great abundance of scarred and deformed countenances, marred in all their symmetry, must continue to be the aspect of the world, until education, science and other humanizing influences have developed that symmetry and beauty of character, without which true beauty of countenance can never prevail.

How soon the era of beauty and harmony shall arrive depends upon the mothers—depends especially upon the *Women of America*—and if they continue actively the movement which has just begun for their own elevation and enlightenment, that period will not be very remote.

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## WONDERS OF THE INTELLECT.

That a power of intuition or intuitive perception exists in the mind of man would have been long since familiar to men of science, if they had not contemptuously neglected the facts which prove this proposition.

Miss Martineau says, in her recent letters to Mr. Atkinson,—

“I have a blind friend who sees in her sleep. She is a lady about forty, of great intelligence—one of three sisters, all blind from birth. Among other peculiarities, this lady tells me that she always sees in her sleep—in her natural sleep. She has never been mesmerized. This lady is so honorable, so benevolent, and of such acknowledged excellent good sense, that all idea of her deceiving one is out of the question; and the fact of her seeing in her sleep has long been known to her family. It may seem difficult to say how such a fact can be known, but I have elicited what is, for my own part, satisfactory to me. She says that the perception she has in her sleep is intense and clear, and quite distinct from all other impressions and ideas arising from them. She has a sense of the chair, she says, from touch, and the idea of this sense; but her vision of form is totally different from the touch impressions though seeming to include it. She sees colors, and light and dark; and describes their effects, and the similitude of these effects to musical sounds. She sees distance and space in a broad survey of landscape at once, so different from any idea she could form from touch, and from moving about, it seems to me clear that she has a new sense opened to her in her sleep, which answers to those effects and relations that we perceive in

seeing, and which is in fact sight. But this is not all. This lady is clairvoyant in other respects, and frequently in her sleep perceives what is going on in distant places; *and she also foresees events*. With this fact her family are familiar; and many striking occurrences have happened precisely as she has foreseen them; and in such visions she perceives forms and colors such as no one could have guessed at, such as the different colors of a person's dress; and she is invariable found to be correct. Is not this case, therefore, doubly conclusive?"

The Paris correspondent of the St. Louis Republican gives the following account of a clairvoyant in Paris:

"He did a dozen other interesting and wonderful tricks, and then commenced his truly astonishing experiments with his son in clairvoyance.

"The boy was not put to sleep at all, neither did his father make any sort of passes over him. His eyes were simply bandaged with a large silk handkerchief, and his back turned to the audience. His father then went among the audience, and would take in his hand, any thing given him, hold it up where he was, but without speaking a word, and the boy would instantly name the object. Remember that his back was turned at he time, and that neither his father nor any body else went near him at all. The boy never hesitated and never missed. At one time his father took a seal from a Turkish gentleman present. The boy described the setting and the stamp, but said he could not read the letters, as he had never seen such letters before. Hondin, then gave him a slate and pencil, and gave one, also, to the gentleman who sat next to me, requesting him to trace any figures, to any amount, on the slate. The gentleman wrote 69878, and the boy at the same time traced the same on his slate. This was repeatedly tried to the utmost mystification of every one present. The boy wrote as fast as the others did, and never failed to display the correct figures. All Paris has gone to see these most wonderful experiments in clairvoyance, and even the members of the institute and the most scientific men have come away declaring their inability to understand it. The boy is certainly not asleep, and yet, with his eyes bandaged and back turned, and separated at least ten yards from his father, he describes anything that the latter takes in his hand. Hondin declares, even in private, that it is a peculiar gift his son has, and really we do not see how it can be explained in any other way."

The autobiography of Zschokke, a celebrated German author, contains the following very remarkable description of his own intuitive power or "inward sight."

"I am," he remarks, "almost afraid to speak of this, not that I am afraid to be thought superstitious, but that I may thereby strengthen such feelings in others. And yet it may be an addition to our stock of soul-experiences, and therefore I will confess! It

has happened to me sometimes on my first meeting with strangers, as I listened silently to their discourse, that their former life, with many triling circumstances therewith connected, or frequently some particular scene in their life has passed quite involuntarily, and as it were dream-like, yet perfectly distinct, before me. During this time I usually feel so entirely absorbed in the contemplation of the stranger's life, that at last I no longer see clearly the face of the unknown, wherein I undesignedly read, nor distinctly hear the voices of the speakers, which before served in some measure as a commentary to the text of their features. For a long time I held such visions as delusions of the fancy, and the more so as they showed me even the dress and motions of the actors, rooms, furniture and other accessories. By way of jest, I once, in a familiar family circle at Kirchberg, related the secret history of a sempstress who had just left the room and the house. I had never seen her before in my life; people were astonished, and laughed, but were not to be persuaded that I did not previously know the relations of which I spoke; for what I had uttered was the *literal* truth; I, on my part, was no less astonished that my dream-pictures were confirmed by the reality. I became more attentive to the subject, and, when propriety admitted it, I would relate to those whose life thus passed before me the subject of my vision, that I might thereby obtain confirmation or re-utation of it. It was invariably ratified, not without consternation on their part.\* I myself had less confidence than any one in this mental jugglery. So often as I revealed my visionary gift to any new person, I regularly expected to hear the answer—"It is not so." I felt a secret shudder when my auditors replied that it was true, or when their astonishment betrayed my accuracy before they spoke. Instead of many, I will mention one example, which preeminently astonished me. One fair day, in the city of Waldshut, I entered an inn (the Vine,) in company with two young student foresters; we were tired with rambling through the woods. We supped with numerous society at the *table-d'hôte*, where guests were making very merry with the peculiarities and eccentricities of the Swiss, with Meimer's magnetism, Lavater's physiognomy, etc., etc. One of my companions, whose national pride was wounded by their mockery, begged me to make some reply, particularly to a handsome young man who sat opposite us, and who had allowed himself extraordinary licence. This man's former life was at that moment present to my mind. I turned to him and asked whether he would answer me candidly, if I related to him some of the most secret passages of his life, I knowing as

\* "What demon inspires you? Must I again believe in possession!" exclaimed the *spirituel* Johann von Riga, when in the first hour of our acquaintance, I related his past-life to him, with the avowed object of learning whether or no I deceived myself. We speculated long on the enigma, but even his penetration could not solve it.

little of him personally as he did of me? That would be going a little further, I thought, than Lavater did with his physiognomy. He promised, if I were correct in my information, to admit it frankly. I then related what my vision had shown me, and the whole company were made acquainted with the private history of the young merchant; his school years, his youthful errors, and lastly, with a fault committed in reference to the strong box of his principal. I described the uninhabited room, with whitened walls, where to the right of the brown door, on a table, stood a black money-box, etc. etc. A dead silence prevailed during the whole narration, which I alone occasionally interrupted by inquiring whether I spoke the truth. The startled young man confirmed every particular, and even, what I had scarcely expected, the last mentioned. Touched by his candor, I shook hands with him over the table, and said no more. He asked my name, which I gave him, and we remained together talking till past midnight. He is probably still living."

Chamber's *Edinburgh Journal* remarks: "Any explanation of this phenomenon, by means of the known laws of the human mind, would, in the present confined state of our knowledge, assuredly fail. We therefore simply give the extraordinary fact as we find it, in the words of the narrator, leaving the puzzle to be speculated on by our readers. Zschokke adds, that he had met with others who possessed a similar power."

How miserably defective are the existing systems of Philosophy and Science when their capacity is tested by any such extraordinary facts as these!

There is no mystery to the Neurologist in such phenomena. We recognize the intuitive powers of the mind, as manifestations of the intuitive region of the brain, not a whit more wonderful than the common faculty of vision which is exercised also by a cerebral organ.

From *Sartain's Magazine*.

### **SALOMON DE CAUS IN THE BEDLAM OF PARIS.**

This painting appeared in the Louvre in 1845, and was the subject of general admiration as a work of art. During the exhibition, it became an object of universal attention, for the interesting history it perpetuates of that invention or discovery which has since made steam so useful an agent in the economy of the civilized world.

From *Private Memoirs of the French Court*, we find that, in 1641, an English nobleman, Edward Somerset, Marquis of Worcester, being in Paris, was accompanied by the celebrated Marion Delorme while visiting the various places of curiosity and inter-



est in that great metropolis. To the correspondence of that lady, history is indebted for the only authentic account of the interview with De Caus, from whom the Marquis of Worcester learned the theory of steam-power, and afterwards published it, in 1663, as his own discovery, in a work entitled, "A Century of Inventions."

The following translations of a letter, from Marion Delorme to the Marquis de Cinq Mars, contains a very explicit account of the interview between De Caus and Worcester, and furnishes the text from which Lecurieux designed his picture:

*February 3, 1641.*

MY DEAR D'EFFIAT:—

While you forget me at Narbonne, and are giving yourself up to the pleasures of the court, and the joy of meeting Monsieur the Cardinal, I, following your wish, do the honors of Paris to your English lord, the Marquis of Worcester, and lead him, or rather he leads me, from one object of curiosity to another, choosing always the saddest and most serious, and fixing his large blue eyes on those he questions, as if to penetrate their inmost thoughts. To speak farther of him: he is never contented with the explanations given, and never regards objects in the same light with those who show them to him. For instance, a visit that we made together to the Bicetre, where he pretends to have discovered a man of genius in a lunatic! If this maniac had not been raging mad, I verily believe the Marquis would have demanded his liberty, and taken him to London, there to hear his follies from morning till night. As he crossed the lunatic quarters, and I, more dead than alive with fear, leaned on my companion, an ugly face showed itself behind great bars, and commenced crying in a broken voice, "*I am not mad! I have made a discovery which will enrich any country that will put it in operation.*"

"And what is the discovery?" said I to the man who acted as guide.

"Ah!" said he, shrugging his shoulders, "something very simple, and what you could never guess, it is the employment of the vapor of boiling water."

I commenced laughing.

"This man," continued he, "is named Salomon de Caus. He came from Normandy, four years since, to present to the notice of the king a treatise on the marvellous effect that can be obtained by his invention,—that is, by steam to propel machines, drive carriages, and do, for aught I know, a thousand other miracles. The Cardinal dismissed the madman without an audience; but Salomon de Caus instead of being discouraged, commenced following Monseigneur the Cardinal everywhere, until he, tired of finding him at his heels, and importuned by his follies, ordered him to be shut up in the Bicetre, where he has now been three

years and a half, and where, as you have heard, he cries to every stranger that he is not mad, and that he has made a wonderful discovery. He has even written, to prove this, a book, which I have here."

My Lord Worcester, who had been all attention, demanded the book, and, after having read some pages in it, said, "This man is not mad: and in my country, instead of imprisoning him, they would have heaped riches and honor on him! Lead me to him."

They did so; but he returned sad and pensive.

"He is now, in truth crazy," said he; "misfortune and captivity have deprived him of reason; you have made him mad; and when you threw him into that cell, you shut up the greatest genius of the age!"

After this, we left; and since that time the Marquis has continually spoken of Salomon de Caus.

Farewell, my beloved Henry; return soon, and in the happiness you now enjoy let there be still some love left for your own

MARION DELORME.

The authenticity of this letter is beyond a doubt, as it was found among the effects of *Henri Coiffé de Ruge d'Effiat*, Marquis de Cinq Mars, who, for suspected court intrigues, was beheaded at Lyons in 1642, only one year after the date of this interesting letter from the celebrated woman to whom, it was said, he had been secretly married.

The artist has treated this subject in a very masterly style. The scene is well chosen, the grouping admirable, and the tableaux beautifully designed. The composition is original and could not be improved. The head of De Caus is finely conceived, contrasting nobly with the various expressions of the lunatic around. The figures of the Marquis and his lovely companion are highly characteristic of the courtly elegance of that luxurious age. We feel indebted to M. Lecurieux for the conception of such a work of Art, the embodiment and execution of which have served to awaken a most absorbing interest in the mournful story of poor De Caus.

We may easily believe that Richelieu denied De Caus an audience with the king. The wily Cardinal had diplomatic schemes enough to employ all the money in his treasury, without assisting a man whose theory, even if correct, would call for additional expenditures. But we can find no excuse for the incarceration of poor Salomon de Caus.

It is difficult to conceive a more melancholy fate than his. We can imagine the feelings, the aspirations of a man of genius—of an author—for, he had already published as early as the year 1615, a work entitled, "*Les Raisons des Forces Mouantes; avec diuerses*

*Machines, tout utiles que plaignes :*" leaving his provincial home for the great city of Paris, filled with the enthusiasm that had sustained him

"Through long days of labor,  
And nights devoid of ease,"

while he had pursued those researches and experiments, which finally produced the most successful results that ever crowned the efforts of a student.

We need not look to France alone for instances of national neglect towards theories and inventions too grand and magnificent for the comprehension of the age. Fitch and Fulton are names

"That call, when brimmed our festal cup,  
A nation's glory, and her shame,  
In silent sadness up!"

True, our Government did not cast them into a Bedlam. But it is equally true, that it did not encourage them! Was not the first named of these twins of a kindred genius allowed to drag out a miserable existence, amid the doubts and contumelies of our own citizens? Have they not left his remains beside the waters of the Ohio,\* with no monument save the wild flowers about his grave—no requiem save the monotonous sound of her perpetual flow? Yet, even now, though unforeseen, that neglected spot has become his most appropriate resting-place. His prophecy is fulfilled. Each day, each night, at all hours, great argosies, that put to shame the fleet of Xerxes, pass and repass that shore:—one continual procession keeping eternal music with stentorian voices through iron valves, and charming far Echo with the constant chime of passing bells!

And poor imprisoned Salomon de Caus! Does not his memory share in the glory of every invention to which the power of steam is applied? Had he foretold one-half his mind foresaw—the steamers on the Indian and Egyptian seas—the rival navies, regardless of wind, or tide, between Dover and Calais—the floating palaces upon our own broad lakes and rivers—the railway on the mountain top—the richly freighted car—besides the miner, far down within earth's mineral caves:—had he foretold these, then might they have called him "*madman!*"

And even now, in this middle of the nineteenth century, there may be in our very midst, other men, who, like De Caus, meet doubt and disregard for the bright offerings they bring to the shrine of science! Galileo, Columbus, and De Caus were each obliged to wear those chains which ignorance ever forges around the limbs of the sleeping giant, Truth, but which on his awaking, are parted and cast away, like shreds of flax.

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\* This is a mistake, the grave of Fitch is in Bardstown, Ky. It is unmarked even by a stone.—(ED. JOUR. OF MAN.)

## FAMILIAR TABLE TALK.

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EXTRACTS FROM CORRESPONDENTS.—J. E. R., of Rochester, says :—"I am much interested in the perusal of your Journal, marked as it is, by the utmost candor, fearlessness; and that due degree of caution which should characterize a publication, the avowed aim of which in treating upon science and newly observed phenomena, is to sift out the true from the false, and to give currency only to such established truisms as may have passed the ordeal of philosophic scrutiny.

It is no objection, or exception to this rule, that you give place to communications, written in the right spirit and with decided ability, that conflict with established facts: So long as the antidote to their erroneous statement goes with them in the shape of your appended remarks. For example, the article in the April number, by Samuel Taylor, on spiritual communications.

"That 'Philosophy of Clairvoyance,' by J. S. Douglas, however, contains a very serious misstatement which your eye appears to have overlooked. It is this, near the close, when speaking of spiritual manifestations, he says: "The 'mediums,' who are of the same class of nervous structures as those who become Clairvoyants and Psychometers, and while they are the mediums of those communications, in an abnormal state, differing, in no essential particular, from the clairvoyant state, that is, in a state to be impressed by other minds. *The writing mediums are unconscious of what they are writing and are as much surprised the moment after, when restored to the normal condition, at what they have written as any one else.*"

"You will observe, I think, that the words which I have italicized utter an error which your appended critique does not touch. It is a gross error, and an important one, because calculated to mislead the uninitiated mind upon a subject of the most sublime and constantly increasing importance. The sincere desire of J. S. D. to arrive at the truth, I do not, for a moment question; but his observation must have been very limited, or very different from mine, to cause him to come to such a conclusion. The writing mediums with whom I am acquainted evidently undergo no mental change when acting in that capacity. If I meet my friend Mr. Hammond, or Mr. Post, in the street, and ask either a question upon whatever subject, I have just as much reason to suppose his reply dictated by a mind in a clairvoyant state, as I have to think him in an abnormal condition when he stands or sits beside me as a writing medium for spirits, and either of them is just as conscious of every word thus written, the moment it is concluded, as I am of what I am now writing to you.

"I need not tell you that I believe in the spiritual origin of the communications. My belief is based upon a large number of facts, witnessed by myself, which can only be explained by regarding them in that light.

"Fanaticism is charged home upon most of those who give the spiritual theory their unqualified approval, and yet I know none who are more capable of discovering, or more ready to expose the errors (intentional or otherwise) that become mixed up with its realities, than those who were its first investigators, and earliest braved the scorn of the world around them in its behalf.

"There is too much of charlatanism in the high places of intellect, and we look to you and your popular Journal to expose it."

DR. A. C. M., of Georgia, says :—"In the second number of the third volume of the Journal of Man, you give Captain G. L.'s eabody's letter,

detailing a simple but successful method of treating Asiatic Cholera, taken from the New-York Evening Post, and written on the 6th of August, 1850. Your version represents him as exhibiting table-spoonful doses of red pepper in half pints of hot water, but this is an error. This remedy, in his own words, is "a table-spoonful of salt and a tea-spoonful of red pepper, in half a pint of hot water," and such you evidently understood it to be at the time you penned the introductory paragraph to his letter, in which you consider the remedy 'similar in principle' 'with salt and mustard emetics.' The mistake is obviously the compositor's."

Mr. C., of Michigan, expresses the sentiments of a class which is becoming constantly more numerous :

"I am obliged to toil for a livelihood, but to dispense with your Journal would be to me a great deprivation. It is to me the greatest of enjoyments in this world to study the laws and constitution of man, and all other laws of the universe. My income is only ten shillings a day, with a family of seven besides myself, and my friends say that I do wrong for supporting three monthly journals, but I do not think so. \* \* \* I cannot conform to the ways of the world to obtain a livelihood. I long for a social reform, and I hope to be more favorably situated before I leave this sphere of existence. I live in hopes of witnessing a great reformation of the world before I leave it."

Dr. J. S. B. says, "To part with the Journal of Man I feel that there is a blank—or a link—missing somewhere."

A. H., "I thank you most sincerely for the boldness you display in upholding that which you believe the truth."

H. H., "It is with a good deal of anxiety that I look for your Journal monthly."

J. C., "I have been much pleased with it so far, particularly the articles relating to spiritual matters."

Dr. G. W., of S. C., "I cannot consent to partake of a banquet (to me) so morally and intellectually *savory and delicious* as that served up in the volumes of the Journal, without manifesting my approval and delight at this, its proposed enlargement, humbly hoping, however, that the increase will induce no change in its existing form."

Dr. L. B. C., of Michigan, says :—"I do not know how to debar myself from such a feast of intellectual food as is bountifully supplied by your invaluable Journal."

Dr. E. A. B., of Tennessee, says :—"I read your Journal with more interest than any thing that comes before me."

Such are specimens of the expressions which occur in the majority of letters received from the readers of the Journal.

**TESTIMONY OF A PRIEST.**—REV. JOHN DUDASZ has published in the Philadelphia Democrat the following address to Americans :

"To you I direct these lines, citizens of America! Let me warn you of coming events; let me bring before your eyes the most dangerous enemies of humanity which you nourish among you, and which have often been unmasked by me and by other friends of humanity. You have regarded it with indifference and have thought yourselves secure on account of your institutions not considering that the most insignificant worm may in time undermine the strongest structure. The gnawing cancer that eats itself into the soul of man, and which you must cut out or destroy if you wish to remain men, is the Roman Catholic priesthood; principally, however, the Jesuits, Redemptorists, and Ligonians. They everywhere adopt other marks and other names, but remain always the same.

I also am a Catholic Priest, but I am a Hungarian. I have sucked in sensa-

tions of freedom with my mother's milk. If I am humbled to the state of a slave, I will not for that reason let myself be degraded to a creature of blind obedience. I am one of the thousands of my brother priests who have stood in the ranks of the defenders of liberty, for the great majority of the Catholic priests in Hungary have not degraded themselves to mere hirelings of despotism, as those in America have done. The former are Hungarians by birth, and as such liberty is dearer to them than anything else. The latter are collected together from all the nations of the earth. Every despot sends his creatures of the despots, and impress their principles upon the people.

Since the sound of the last cannon shot of liberty in Hungary died away, I have been one of the hunted defenders. If I had offered my services to the murderers of liberty, I might have obtained for myself a sufficient competency in my fatherland. But I wished to remain a man and therefore I determined to emigrate to America. To my greatest sorrow, I must confess that which I should not have believed, has showed itself to be true. When I presented myself to Mr. Schwartz, the American consul in Vienna, and expressed to him my wish to proceed to the United States, he answered me in the presence of the Bishop of Cincinnati, who was at that time in Vienna, that I could not get along in America with republican principles—and he was right, for the Catholic priests of America are obliged to set up the tyrants as idols for the people to worship. O, citizens of America! if you could only surprise the Jesuits and the Redemptorists in their places of prayer, and see how they perform their daily evening prayer, how upon their knees they implore God for the prosperity, the well-being of the emperor and all reigning kings and despots.

As proof of what I say, until I have time and opportunity to reveal more, I relate an incident that happened to me. I was appointed pastor of the German Catholic congregation in Lancaster, Pa., by the episcopal administrator of Philadelphia, Mr. Sourin. In what state I found the church and congregation, and what I did for their good during my five months stay there, I will not say; I leave it to the judgment of those concerned; suddenly I was recalled and dismissed from my office—for the most weighty reasons, which reasons, however, were not told me, and on my personal demand from the administrator, I received the answer that his conscience would not allow him to tell me the grounds of my dismission. I ask any man whether such a proceeding (in which one is condemned without a hearing, and what is more, the judgment passed upon him is not communicated to him,) could take place in Russia, Turkey, Persia or Asia? I hardly think so; and yet it happens here, in the freest republic in the world!

Notwithstanding that the grounds of dismission were not made known to me, I knew them but too well. They are as follows:

In the first place, before the arrival of Kossuth in Philadelphia, I consecrated a banner of liberty which was presented to Kossuth by the Hungarians. What an abomination! A Catholic priest consecrate a banner of liberty against the despots!

Secondly, I ate and was in company with Kossuth, who is a heretic, a Lutheran and a rebel; I had friends in Lancaster of different religions. I visited houses where were unbelievers and those who were not Catholics. What a sin! A Catholic priest has intercourse with heretics!

Heartily, in my ecclesiastic discourse, I prayed to God for the well-being and prosperity of this republic, and reminded the members of the congregation of their duty as citizens which they owe to the republic. What a crime! A Catholic priest prays for the republic, and curses the despots of humanity!

These are the grounds of my dismission—the whole people shall judge of them—and if I do not mention any thing else now, I will disclose still more on the next opportunity.

INSTINCT AND REASON.—Rev. W. F. Harrington, of Lawrence, Mass., in a lecture before the Portland Lyceum, contended that man was distinguished

from brutes, not by any essential difference in the nature of their intellect, but by a vastly superior, moral sense. The following extracts from the report of his lecture are interesting:

"11. Our second proposition is, that reason and instinct differ only in degree. Beasts reason as well as men. I know that it is at my peril that I claim reason for the beasts. Sidney Smith says man considers it an insult to himself to claim reason for the ape. I am perfectly at my ease about it. The superiority of man's reason is so great that I can only feel contempt for the intellect of the ape. Man's intellect is so greatly superior to the animal's, that I see no reason why we should be jealous of it. I see no reason why justice should not be done to the brute's mere rags and tatters of understanding. Passing by the various theories of the mental powers of brutes held by ancient philosophers, I shall notice only that now existing. Philosophy tells us that man's reason and the instinct of animals have nothing in common. On the contrary, I hold that man has instinct as well as animals—it differs only in degree. The usual definition of instinct is, the regular performance of certain actions without foreseeing the results. Wonderful, indeed, are the results of intellect, as illustrated by the bee, for instance, and these results may be wrought by something different from what we call reason. Yet it is not so far removed from reason as philosophy and pride would have us believe. What proof have we that the bee is not conscious of the results of its actions? I think it can be proved that animals have superior natural perceptions, governed by an inferior reason, by which their knowledge is consciously applied. Man, too, has his intuitions. Some like myself, have an intuitive knowledge of forms and distances, which enables them after many windings, to still keep the bearing of their point of departure, and to return whence they started. Thus the bee may retain a diagram of its course, through all its tortuous windings, and not blindly but consciously take a straight line home. So in its cell-work the hexagon is not the only form in which it builds when it is necessary to repair damages, or cover some irregular foreign body, as the beetle, which may have crept in. Animals have their faculties under intelligent control, and it is only ungenerous pride which denies them reason. We form an hypothesis to suit ourselves, like the old philosopher who denied the existence of pain and matter, and then are careful to avoid facts which may contradict it. The poor brute beasts! were they speaking, as they are thinking animals; had they *their* lectures and *their* lectures, wouldn't they pay us off old scores! Many a time have I seen an ill used horse, plainly looking as if he would say to his master, "You two-legged villain! if your acts are dictated by reason, I thank God I have none of it." An ass once spoke. Could they speak now, and enter into controversy with nine out of every ten men, I greatly fear the victory would be in direct proportion to the length of ears and the number of legs!—A peculiarly remarkable fact in regard to animals is, that special instincts constitute but a small part of their mental phenomena. They have first, abstract ideas; secondly, marked processes of invention; thirdly, from the combination of two ideas they can deduce a third. And, first, they have memory. Horses remember spots they have once visited. And don't you suppose an old fox has an abstract idea of a trap? Catch him in one, if you can! He will walk around, and around it, and then make off with an air which plainly says, "Wouldn't you like to see me in it!" A dog sees men in yellow coats and in green coats; he sees tall and short men, yet he knows they are all men, because he sees they have qualities in common. He has an abstract idea of man. So if a dog who is annoying you, sees you stoop and pick up a stone, he drops his tail between his legs, and turns about. This is the result of a combination of ideas. He has an idea of a stone, as a possible projectile, taken in connection with a barking dog! and also of the effect of quartz when forcibly projected upon a dog's anatomy! And here the ladies should remember that when a dog sees a woman running and screaming, he has an idea of glorious fun running after her! A

stone will relieve her—secondly, animals have marked processes of invention, like human beings. A gentleman in Lynn had a dog to whom he was in the habit of giving daily a cent, that he might purchase his dinner at the butcher's. He one day observed the dog with a cent which he had not given him, and which the dog buried in the earth. This he did frequently, depositing all his extra coppers in the sub-treasury, for he was plainly an anti-bank democrat! Whenever his owner neglected to give him a cent, he dug up one from his hoard, and bought his dinner! One day, the gentleman having no cent, wrote an order, and offered it to the dog, which indignantly spurned it. True to his anti-bank principles, he would have nothing to do with such a miserable shinplaster! He was finally, however, forced to receive it, and great was his joy and surprise when he found it procured him a dinner. The next day, what does he do but pick up a piece of white paper in the street and offer it to the butcher, who, however, instead of his dinner, gave him a reprimand for offering forged paper! Whereupon the dog took up the paper, carried it and laid it down before his master, in a manner that plainly said, "Won't you be so good as to do the needful to that, to make it pass on change?" All this may seem scarcely possible, yet it is well authenticated, and is often equalled. Thirdly, from the combination of two ideas, animals deduce a third. Here the lecturer related the anecdote of the dog, which having his broken leg set by a physician, a few days after brought another crippled dog to be likewise treated. Here the dog combining the idea of his own broken leg with the aid received from the physician, deduced the idea that his unfortunate friend might be similarly benefitted. And in this case dog No. 1. must have had some method of communicating the intelligence to dog No. 2. In this connection the lecturer related the anecdote of the little dog, who seeing his master's child fall into the water, ran and called a big dog to take him out. It was as if he shouted, "Here Boso, little Charley has fallen into the water, and if you do not come quick, he'll drown! Harry! hurry!" Spiritual knockings as a mode of communication, are nothing to this!—All are aware that many animals have their societies, with leaders and sentinels. They therefore must have intelligent signs. A captain of a brig had a very intelligent dog. One night, when going off before a stiff breeze, the dog, all at once became very uneasy. He ran first to the bow, looked out into the darkness, barked uneasily, and then ran to the tiller. The man at the helm repulsed him. He again ran forward, looked over the rail, and returned to the tiller, which he jumped violently upon. This time the man drove him off with a severe kick. He went moaning away but soon returned to the bow, showed even greater signs of uneasiness, and this time went to his master, the captain, jumping upon him, and whining piteously. "What in the world ails the dog," said the captain. But in a moment he caught an idea, rushed forward, peered out into the darkness, and there, bearing directly down upon them, were the bellying sails of a large ship! He had barely time to shout, "hard down your helm, when the ship struck the brig's bow, grated along her side, and was foaming away in the distance! Fortunately the ship had struck the brig at such an angle that she received no damage. At the time of contact the dog sprang on board the ship, and his master never saw him afterwards. From superior vision, or some other power, the dog had knowledge of the coming of the ship, and his reason told him that the only chance for the brig lay in the turning of the tiller. Could man have done more!

**JUGGLING.**—The New Orleans Delta relates the following romantic story which argues strongly in favor of supernatural agency:

"There are many professors of 'magic,' or proficientes, at all events, in the so-called art, in the world, who are not as well known as the 'Wizard of the North,' and equally popular notabilities, but who can achieve wondrous wonderful feats without assistance from machinery and the usual theatrical appliances.



A few evenings since, as we were leisurely strolling homewards through St. Charles street,

*Meditans nescio quid nugarum.*

(we almost forget our Horace, by the way,) we observed a crowd of persons assembled round a rather striking and original-looking individual, who was seated on a trunk or box on the side-walk.

As we approached, we heard that half-whispered, half-whistled labial sound—*tchis-s-s*—which represents wonder passing from one to another, and we naturally paused to note what was going on. In the centre of the group was an individual with long streaky hair combed down his shoulders, a bright black eye, "like a bright coal, or Robert Burns' eye," and the high cheek bones and prominent features of an Indian. He was chuckling in that style of suppressed inward mirth, which Fennimore Cooper has so happily attributed to his favorite "Hawk-eye," and appearing to enjoy his own dexterity fully as much as any of his audience. His performances were very singular. He requested us—being a new comer, and doubtless looking like a "greenhorn"—to place a dime on the back of our hand, and to watch it closely, as he intended to whistle it to him in our despite. We complied, and fixed our attention on the dime; the conjuror whistled a strange, wierd tune, which alone was worth the money, and the dime actually acquired motion and jumped from the back of our hand into his pocket. This, we admit, was a more profitable business for him than for us.

The next performance was taking a cane from a gentleman standing by, ordering it to stand erect on the side-walk, which it did without any aid or assistance from any visible agency; the whistling was then recommenced, and the cane involuntarily performed a polka, which would be creditable to Madame Montplaisir, or Caroline Rousett. It danced within a circle of a couple of yards, and with an apparently excellent "ear for music," (if we may use the bull,) which was astonishing to every one present. This phenomenon could not have been caused by magnetism, for there was no metallic or magnetizable substance in the cane; nor by collision, for we were too close not to detect any effort of that nature; nor by any of the ordinary means which are employed

**THE COUNTRY FOR THE CONSUMPTIVE.**—A correspondent of the Philadelphia Ledger, a medical man, writing from Rock Harbor, Lake Superior, says it is the country for those laboring under consumption, who are not too far gone with the disease. The air is so pure and dry, that it imparts elasticity to the spirits, and infuses new vigor in the system. He has had the charge of a small community of 100 souls, not one, during the past winter, has had a cough. From November to April not a drop of rain had fallen, and although the temperature is much lower than in the Atlantic States, the people do not suffer so much from the cold as they do where the climate is more moist and the temperature higher.—*Scientific American.*

**THE NATIONAL ERA** says: The following notices of the climate of East Florida have been sent us by an esteemed correspondent.

There are but few residents of the northern States, who are aware how much these complaints may be alleviated, if not cured, by a residence in Florida. Some twenty years since, I spent a winter in St. Augustine, and experienced all the advantages that beautiful climate presents over the North. During the winter, ice was formed not more than once, and that less than the thickness of a half dollar. While the thermometer in New York was ten above zero I was enjoying an almost summer heat. Indeed, except the inconvenience of rain, there was no day during winter when an outside coat would have been desirable on horseback, even for an invalid. The oranges remained in great perfection on the trees the whole winter, and continued to improve their delicious flavor till spring.

The expenses of living are very small—a family of a half a dozen persons could live in St. Augustine on \$1,000 per annum, who would, in New York,

expend \$3,000. The oysters are remarkably fine, and so abundant as to be had for the mere cost of a laborer to bring them from the beds in sight of my lodging. The fish, also, were delicious and abundant. House rent, for about \$50 to \$75 a year, with ample accommodation for keeping poultry, horse, cow, &c., at a very small expense; and as to clothing, a supply for summer and winter should be provided, and a residence there availed of to wear out all the old stock, as nothing like unnecessary extravagance is encouraged by the people, who are uniformly kind and considerate for the sick. Over one hundred and sixty invalids from New York State were among the number who availed themselves of the Florida climate in one winter, and generally were benefited, in some cases cured, and in others their lives for years prolonged.

Some cases came under my observation, of invalids suffering under a severe cough, who had extended their lives by a constant residence, probably for ten years, being able to exercise daily in the open air, while at the North the same case would have required constant confinement in doors, and thereby shortened the days of the patient.

Whoever goes for health, and there is no other inducement, should carry all needed resources with him, such as books, with an ample supply of newspapers to come by every mail. I was planted there suddenly, and taken from the most active business. For the first month, this new life of inactivity of mind and body destroyed both appetite and sleep—afterwards I became reconciled, and enjoyed it exceedingly after educating myself to a life of idleness. Since that period, steamboats may run from Savannah to Charleston—if so, then the intercourse has no doubt become much more convenient.

It was there a general remark, that invalids who survived the month of March would probably live through the year. Such is the kind influence of climate upon the nerves of invalids, that were I now troubled with these complaints, and it were reduced to a certainty that my life would end in three months, I should hasten into that climate to die—as there my life would probably end without pain—while at the North the hard winds would make every cough tear me asunder."

**THE FUTURE OF FRANCE.** An able correspondent of National Era says: "Yet I am solidly convinced, in midst of all these failures and corruptions of parties, that the great body of French people are not only fit for republicanism, but Republicans at heart. A more kindly disposed, more orderly, and more intelligent people, it would be hard to find. In some of the rural districts, it is true, they are ignorant; but the mechanic and working class are not so. On the other hand, they are bright, clear, and active-minded. They fully comprehend the history and position of their country; and, next to the Americans, are as competent as any on the face of the earth to manage their own affairs. But in order to exhibit this competency, one thing is absolutely indispensable in France: it is the utter destruction of that system of centralization which enables a few men at Paris to control the destinies of the whole country."

**CATALOGUE OF AMERICAN PUBLICATIONS**, of general interest, during the past eight months.

*Annual of Scientific Discovery for 1852*; or, Year Book of Facts in Science and Art.

*Arctic Searching Expedition*; a Journal of a boat voyage through Rupert's Land, etc., in search of Sir J. Franklin, with an appendix on the Physical Geography of North America. By Sir J. Richardson, 1 vol. 12mo, 506 pp., cloth, New York, Harper & Brothers. \$1.25.

*Agricultural Chemistry*. (Lectures on) By Prof. Norton. Kinderhook, N. Y. J. P. Beckman.

*Almanac*, (The American) and Repository of Useful Knowledge, for the

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*American Muck Book*: Treating of the nature, properties, sources, history and operations of all the principal Fertilizers and Manures in common use, with specific directions for their preparation, preservation, and application to the soil, and to crops, as combined with the leading principles of practical and scientific Agriculture. By D. J. Brown, 1 vol. 12mo, 429 pp. cloth. New York. C. M. Saxton. \$1.00.

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